

9. To the uttermost parts of the earth, Acts 1:8.

WHEN TO GO

10. Today, John 9:4.

HELP TO GO

11. With money, Acts 16:1, 2.

THE POWER PROMISED

12. The Holy Spirit, Acts 1:8.

THE RESULT OF GOING

13. Many added, Acts 2:41.

THE REWARD OF GOING

14. John 4:36; Dan. 12:3; Ps. 126:6.

WHO WILL GO

15. "Send me." Isa. 6:8

FOR ANSWER IN THE MEETING

1. How may we know that it is our duty to help in missionary work. Matt. 28:19; John 14:23.
2. How may we be sure we are called to go to foreign fields?
3. What qualifications should a missionary have?
4. How can money be used to help evangelization?
5. What advantage have we today in spreading the gospel that the apostles had not.
6. Did the early Christians have any advantages in missionary work that we have not? If so what were they?
7. What will become of us if we do not care for the lost enough to help save them?

NOTICE.—The work of the Missionary Reading Circle is growing but many societies have no members in it. Will the leader of this meeting please speak of the work? Circulars will be sent for by the writer to any one interested.

C. F. YODER.

AN ART IN SOUL WINNING

F. B. Meyer, in *The Christian*.

The essential matter at the outset is purity of motive, that we desire man's salvation for the glory of our Master, upon which point we must focus our efforts, getting into line with it as God's great purpose for the present dispensation. The maintenance of theological, intellectual, or popular position is of less importance than to obey God's command to Abraham, "Walk before Me," doing it in sincerity and whole heartedness. Never forget that a second need is the co-operation of the Holy Spirit, while a third condition consists in

A Wise Use of the Word of God

It is said that a young prince of Spain was smitten in early life by small-pox, and was so horribly disfigured that his parents insisted that he should never be shown a mirror. He thus lived in ignorance of his own poor contorted visage, being cruelly led to think he was the fairest of the fair. One day, in a fit of spite, a companion put a looking-glass at the end of a passage down which the prince was to come. Passing along, very self-satisfied, the royal son was arrested by the hideous reflection and cried, "Who is that?" Surely it cannot be I!" The story well illustrates the necessity for us to set before men God's standard by holding up before them

The Glass of the Divine Law

Then it will not be necessary for you to continually plead with men to "Come to Jesus;" for finding out their need they will come to you crying, "What must I do to be saved?"

You remember, too, that when Richard

Cœur de Lion was imprisoned in an Austrian prison, which was unknown to his own people, the Court minstrel discovered his whereabouts by singing beneath the walls of such buildings up and down the land songs known only to the king and himself; and Richard hearing these ballads, repeated note by note from his cell. So, if you preach the truth as it is in Christ, the conscience of man will respond to the voice of God which brings conviction to the soul.

Use the Power of Surprise

I once spent an afternoon with Mr. C. H. Spurgeon. Beyond his garden was a fair view of the Surrey hills. As we walked beneath the shadow of a close box-hedge, we came upon a cleavage therein, through which there suddenly broke upon us a wide view of the distant landscape. The opening had been made of set purpose, the great preacher using it to teach his students the necessity of not reserving spiritual application till the end of a sermon, but of bringing the hearer suddenly face to face with the claims of Christ and of eternity. The fact that, as a boy, I always read the story in tracts given me and missed the last page has been a useful memory to me as a writer. Unconverted men will thoroughly enjoy two thirds of your sermon when there is nothing in it to prick them; and when towards the end things get troublesome they will put up their umbrellas and drip the application down somebody's neck. Dealing with souls is like angling: sometimes "playing" a strong fish; at others, hiding your purpose, but with sudden jerk bringing your hook to bear that the capture may be landed.

Let none regard you as a mere professional talker. While nothing can be said against read sermons when they are of such a kind as Jonathan Edwards' memorable one, yet get away sometimes from manuscript or other fetters, and appeal to the heart in your brother man. Do not go after men by worldly methods, but cultivate fellowship with Christ, who says, "Come after Me, and I will make you fishers of men." I came the other day upon a saw-pit, and knew there was one working below in harmony with the man above whose movements I could see. So let your life be always a confederacy with the unseen Christ—co-workers together with Him.

Get a Man Not Men

Following Christ in His example you will preferably deal with men individually rather than in masses. The Gospels are full of examples of the Master's wonderful tact in such cases. There was a very hard infidel shoemaker, whose daughter attended Edward Irving's church in Glasglow, and the minister determined to "stalk him down." One day Irving, whose father had been a tanner, dropped in upon the man, and knowing from early associations, all about his subject, began to talk with him about leather. The man became interested, argued with his visitor, and by no means allowed him to have his own way. After a bit the preacher left,

saying nothing at that time about religion; but eventually the man came to the service. When asked how he found his way here, he remarked, "Ah! he's a guid man that; he ken's a fine bit o' leather." One man like that "tough customer" won for God might have in him the making of a grand modern apostle.

Get to understand men's standpoint, or what interests them, for such things afford fine avenues to the heart. Read up a bit before you visit. Never make a mistake when you talk to a man about his trade. Mr. Spurgeon used to say, "When talking to fishermen keep clear of the sea." Talk about something in which they cannot catch you tripping, or they may think you are quite as poor an authority in spiritual things as you are found to be in material ones.

Use tact, common sense. Let men see you sit by them; let them look at you. Do not confine to the pulpit your efforts for winning souls; get into touch with men as men. Let them grip you by the hand, respect you, understand your motives, love you. It is through the Son of Man that men come to God; it is through sons of men that others come to the Son of Man Himself. Thus may God baptize us, by the Holy Ghost, into the power and art of winning souls.

The Christian Life

Heaven Overarches

Heaven overarches earth and sea.

Earth-sadness and sea-bitterness,

A little while and we shall be—

Please God—where there is no more sea,
Nor barren wilderness.

Heaven overarches you and me.

And all earth's gardens and her graves.

Look up with me, until we see

The daybreak and the shadows flee;

What tho to-night wrecks you and me

—Christina Rossetti's *Last Poem*.

PRAYER MEETING TOPICS

THE PROPHETS—EZEKIEL, NO. 3

III Messianic Prophecies

a. Ezekiel like all the prophets saw dimly and at a distance the Messiah who was to make their nation what it ought to be.

b. It ought to be stated here that the conception of what the Messiah would be changed with the state of religion and was also developed somewhat by each succeeding prophet.

c. Ezekiel's conception of the Messiah.

1. His first hint in Ezek. 16:60, where the idea of an everlasting covenant is first enunciated.

2. Under the figure of a twig taken from a cedar the prophet represents the new nation that should come back from the Babylonian captivity, and which was fulfilled only in Jesus Christ. Ez. 17:22-24.

3. A more vivid portrayal of the Messiah is found in Ez. 21:25-27, where in prophesying the downfall and destruction of the then reigning king, Zedekiah, the prophet with far-seeing vision says of God, "I will overturn, overturn, overturn it: and it shall